apricots mature in the hot summer sun of 511
the highland plateaus up to a height of approximately 3,500 meters. [245]

Milk is supplied by the cows, the ordinary Indian cow, the [234]
yak cow, and the dsomo, a cross between the yak bull and the ordinary
cow. The sheep and the goats supply meat for those whose Buddhistic
conscience permits it. Wool for spinning and weaving is derived from [236]
the sheep, but in this case additional coarse wool must be bought from
the merchant, since the yield from the shearing of their own herd is
not sufficient. The goats and the yaks yield the coarse wool for the
weaving of blankets, coarse carpets, sackcloth, and for the making of
string.

If the Tibetan farmer is thus to a great extent self-sufficient 437
there nevertheless remains a large number of items that belong to the
necessities of life with him and which he must buy. He cannot keep
up with the consumption of butter because of the great amounts he
uses in the preparation of the butter tea. He buys butter from traveling
merchants; this butter is sewn into goat hides and often leaves a great
deal to be desired so far as its cleanliness is concerned. Salt, which is
in great demand with him, he obtains in exchange for grain or dried
apricots, from the nomads of the upland plateaus of Rupchu or Jangtang.
These nomads break the salt from the numerous /120/ dried-up salt [135]
lake beds of their homeland, and through a long, laborious journey
they have their sheep and goats carry it on their backs in small sacks,
in order to purchase with it in exchange trade the above-named goods
and other merchandise in the neighboring provinces of Ladakh, Spiti,
Lahul, and Sangskar. The highly coveted natron (used as addition to
the butter tea) is likewise supplied by these upland plateaus where in
many places it is found as a residue of dried-up salt water lakes. From 439
the Indian merchant the Tibetan buys Indian tea, spices, dye stuffs to
dye the cloth, cotton cloth from Indian and English cottonmills (Man-
chester), European blue, brown, or red cloth for festive clothes, sashes,
as well as all kinds of tools, combs made of hardwood, mirrors, knives,
sewing materials, cheap standard clocks, soap, candies, tobacco, and
many other items.

In the house of the Dragshos order and industrious work were 461.
always held to be very important. From the early spring until well
into the late autumn they arose together with the sun and went to work,
which usually was not stopped till the sun went down, and frequently
much later when darkness was setting in.

The plowing of the fields was done by the master of the house, 241
as was the custom with all farmers; the watering and weeding was done 462

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

of supplying for the forced labour on the road, exacted in lieu of taxation from each village.

So we see there is plenty to do even on the roof of the world, and we must not grudge the man of the house his leisure when he sits down to have a restful pull at his hookah, the favourite pipe of the East, passing it round for the other men, and even some of the women, to have a turn. As their hands intervene between their mouths and the mouthpiece, this is not so unhygienic a sharing as it sounds. Sometimes the snuff-box will be passed round, too, and in the villages snuff or ash for this purpose may easily be procured by collecting and burning a kind of broom from the hillside. If your friendly "hubble-bubble" has been left behind, a pipe can easily be arranged by making a hole in the ground, tunnelling a passage into it, then pushing in a hollowed piece of wood as your mouthpiece. Now place your tobacco into the hole, get on your knees, bend down, light up, and there you are.

Let us look at our pigtailed friend as he bends over his pipe. Down the back of his natural-coloured garment is a long greasy mark where his pigtail rubs on it. The pigtail itself is continued by wool when the hair gives out, and his big wide *skerag*, a long woollen sash about six inches wide and six feet long, bound in many turns round the waist with the ends tucked in, is wound over it, so as to keep it in place. This *skerag*, as we have already seen elsewhere, is a repository for many articles, either stuck in the back or depending from the front, or, like the little wooden travelling-cup, placed inside its voluminous folds. Another repository for accommodating the cup or other precious things may be termed the breast-pocket, for it is entered where the coat folds over in front of the chest. But before we leave the pigtail and its greasy mark, we must learn that a Ladaki gentleman likes to have his hair washed about once a month, a process during which he must sit with his head on a wooden support, while his wife or nearest female relation carries out the ablutions with soda

19: Asboe M-3 (no date) 1937 AJ4 W. Tibetans AJ4
Lahul

AGRICULTURAL METHODS IN LAHOUL, WES

90 The peasants in Western Tibet are in the main agriculturalists, though on the high plateaus of that country (14,000 to 16,000 feet above sea level), there are to be found large tribes of nomads who follow a purely pastoral occupation.

Whilst both men and women engage in field work, it is the latter sex upon whom the burden of farming really rests. The share of agricultural pursuits which falls to the male sex consists of building walls and repairing them, sowing, ploughing, repairing watercourses, building corn stacks, and assisting at the threshing operations.

The women on the other hand are so fully employed in the running of the farms that they have little leisure for pilgrimages to sacred shrines, or visits to far distant relations. The men folk in Lahoul occupy their time during the summer months in wool trading, and travelling hither and thither with merchandise.

The farm duties of the female sex are the carrying and spreading of manure on the fields in spring and autumn, harrowing or beating the clods of earth in the wake of the ploughmen, making ridges in parallel or oblique lines over the fields to render irrigation easier, placing stones, sticking stones in the ground vertically for diverting the water during the process of watering, weeding, once, when the first blades of barley or wheat appear above the ground, and again, when the ears have formed, and it is easy to pluck out the long weeds with the hands.

Irrigation, reaping, threshing, winnowing and carrying in of the crops are performed by the women, with occasional help from the men when such are available.

In Lahoul, where the snowfall in winter is heavy, the time for beginning agricultural operations varies slightly each year, though the middle of April is usually the time when farm work is contemplated.

The various occupations of the agriculturalist